

LABOUR AND KNOWLEDGE.

Labour and Rest.

TWO LECTURES

DELIVERED BY

THE RIGHT HONOURABLE JOSEPH NAPIER.

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Autumn of 1856, at the Mechanics' Institute in Keswick; the Lec-
ture on "Labour and Rest," on the 29th of November last, before
the Young Men's Christian Association, in the city of Dublin.
They are so connected together as to reflect light on each other,
and it is hoped that the publication of them may further promote
the object for which they were originally intended, and to which
they are now dedicated.

REMOTE STORAGE

LABOUR AND KNOWLEDGE,

ETC.

On the present occasion, I must be content to remind you of old truths, which I have the satisfaction to believe are not new acquaintances; for it is safer, if not wiser, to learn thoroughly the lessons of standard truth, rather than to grope about for some new path of progress, whilst known paths are neglected. We meet to-night not to lounge away a listless or leisure hour in mere unprofitable amusement, but as thoughtful and intelligent citizens of a great community, to consider the condition and cheer the hearts of that section of our people which is exclusively, but perhaps somewhat inaccurately, designated by the title of the working class; for this would seem to imply that they, and they only, were habitually occupied in active duties. It is encouraging to find that a conference is taking place about this time at Brussels, to consider, amongst other things, the improvement of the condition of this working class. May He without whom nothing is strong and nothing holy, now direct our minds and hearts, and give us a spirit of pure and peaceable wisdom, whilst dealing with a subject which has become so deeply interesting, vitally connected as it is with the future of England.

Those who are commonly called the working classes—what and who are they, and whence come they? They are our fellow-creatures—our fellow-citizens—increasing

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and multiplying around us. Can we look upon these millions without being stirred in our inmost souls—without a throbbing impulse, to do them good as far as in our power?

It is recorded of Xerxes, the Persian monarch, when he surveyed his mighty army collected together in its extended encampment, the thought that in less than one hundred years not one of them should be left—that all should have passed away—this so overpowered him, that he burst into a flood of tears. This gush of emotion came from those depths of human sympathy which are very mysteries of our being. He felt *as a man*. Our great Poet (a high priest of nature) has said—"What a piece of work is man? How noble in reason, how infinite in faculties!" Another of our poets has said of man—

"As more than any thing we know,
Instinct with Godhead, and by reason and by will
Acknowledging dependency sublime."

How, then shall we, in a great Christian community—how shall we regard the working classes? As men or as animals; as things or as persons? Are they to be isolated as beings doomed to a life of toil and hopeless ignorance? Is labour to be the special burthen of some, and idleness the proper business of others? Or, on the other hand, is activity and is diligence in the various departments of labour, under its many aspects—is this *a law* binding on *all* classes of society? Are all equally entitled to a Sabbath rest, and reasonable recreation? Should all be invited to partake of the benefits of knowledge, which is increased daily—should these be as freely shared as the greater blessings of revealed religion? This is assuredly the gracious plan and undoubted purpose of Him who has not left Himself without a witness—He who has made and

perpetuated the Sabbath for *man*—He has commanded His Gospel of free salvation to be proclaimed to every nation, ay, to every creature. He deals with man without respect of persons—with man as an immortal spirit, placed under a law of discipline in a life of duty. He has ordained human life as an institution for eternity. A life of manual labour, however humble be the workman, is still the life of an immortal and accountable being—one whose mind and spirit are to be taught and trained for intercourse with heaven.

Whether we look to the working classes in their higher or humbler relations, we must regard them in a moral, not less than a social aspect. Now, it is a vital truth that there are laws stereotyped in the moral government of the world, by which the course of the life of man, with its lights and shadows, its seasons of progress or decline, is divinely regulated; and it is our wisdom to search for these laws, as it is our duty and our interest to conform to their requirements, by which prosperity is generally to be secured. There are other laws by which nature is governed, which palpably operate on the social condition of the human family. These also are constant, and discoverable, so far as they are discernible, by observation and comparison of phenomena extending far and wide. The study of these belongs to what is called economic science, and takes its proper place, not in the centre, but in the circumference of the circle of knowledge. *The law of labour* connects itself both with the moral and the social departments; and on our observance of this law, in connexion with both, moral progress and material prosperity are in a great degree dependent. This is a truth, as I have suggested, of vital import. To give to the working classes a settled habit of thoughtful reflection; to preserve a well-regulated appetite for wholesome knowledge—a spirit of contentment com-

bined with providence and self-respect, with a hopeful desire of gradually rising to a higher platform in society, by the self-elevating agency of industry, intelligence, and virtue;—this is a work well worthy of the purest philanthropy, but a work not to be accomplished otherwise than by patient diligence and prayerful perseverance. The soil must be carefully prepared, the seed skilfully sown, weeds unsparingly removed; genial influences from above must descend, to give life and energy to agencies from beneath; the seasons of slow growth must precede the coming forth of the blade, then of the ear, then of the full corn in the ear;—all to be crowned by the ripe harvest.

We are not allowed, in any department of the Divine economy, to sow with the one hand and reap with the other. The formation of Associations such as this (and I am happy to find them so general) has grown out of a conviction, felt by many who are hard worked, that it would be a refreshing privilege to enjoy an occasional hour of leisure in gaining useful information, cultivating their minds, and thus intelligently improving their general character and condition. Such a movement claims a generous and encouraging response from all who wish well to our working classes, for it may be guided for good to all classes of society.

The workman is greater than his work, mind is nobler than matter, science and skill are superior to bodily toil. The faculties which God has given to man to be trained by the discipline of daily life, under an economy of Divine wisdom and goodness, cannot be left uncultivated without incurring the penalties which the unchangeable laws by which the world is governed have righteously imposed. The responsible cultivation of these faculties thus comes before us with all the claims of a sacred duty—a duty to be performed not merely notwithstanding, but the rather

because of the requirements of our holy, our glorious Christianity. For it has been well and truly observed by a great authority, that it would be unworthy of revealed truth to suppose that there could be an opposition between the fullest development of these faculties, distinctively conferred on man, and that religion which is designed to train these faculties to their highest ends. The Christian faith, as Coleridge justly observes, is the very perfection of human intelligence; it is adapted to every stage of human progress. And this we might well expect; for no system could be true which opposes, none false which promotes, the movement of our moral being towards the highest perfection of which it is capable.

It is, indeed, disheartening to find that the general pursuit of knowledge is sometimes denounced by men whom we desire to respect; but they speak of it as if it were not merely delusive, but as something sinful and forbidden—as if it only ministered to human presumption, or fostered a spirit of unbelief, and fed the passion which eventuated in the sin of our first parents. The profoundest of philosophers, Lord Bacon, has well and wisely explained the true nature of this sin: it was the attempt made, in the spirit of disobedience and ungodliness, to discover the sources of good and evil *in separation from, and independent of, the will of the Creator*. The same great authority has told us that “knowledge is power;” and Inspired Wisdom also assures us, “that if the soul be without knowledge, it is not good.” “Add to your faith virtue, and to virtue knowledge.” In a frequent recommendation of knowledge, and a spirit of searching but sober inquiry after truth for its own sake, the Holy Scriptures are distinct and decisive. Nothing is found to be so presumptuous as ignorance; nothing so congenial to that debasing indolence which is the very hot-bed of crime and sin; nothing is more essentially

hostile to *all improvement*. Labour is first to be regarded as a primeval law imposed upon man after the fall; and in so regarding it, we will find that the attainment of knowledge is a common, because a consequent duty. Both are connected with the gracious purposes of Him who made man in His own image. Experience tells us of the weary and exhausted spirit under the weight of wasting indolence—the credulity and corruption which are the spawn of ignorance. The frequent refuge of the idle and the uninstructed, in frivolity, mischief, and crime, demonstrates the fixed and essential opposition of sloth and ignorance to the well-being or the progress of man.

By the law of labour it may have been intended that man might, in some degree, be enabled to re-conquer a lost dominion over the material world, and also to discipline his immortal spirit for a higher and nobler sphere of active being hereafter. Now, observe that I do not here speak of labour in any one department. This is a common error so to isolate it. The merchant is not less a labourer than a mechanic, nor the professional man than the merchant. The purest occupation of the Christian life is described by the inspired Apostle as “the work of faith and labour of love.” Labour is thus associated with divine charity, and charity never faileth—a union which ought always to be preserved indissoluble.

The action of knowledge on labour, and the importance of connecting these together, have, in our own day, been happily exhibited, and I would invite your attention to a few striking illustrations.

The average produce of wheat by the acre has been about twenty-four imperial bushels; this has been increased nearly four-fold. The produce of oats has been trebled, potatoes five-fold, turnips nearly six-fold. All this has been brought about by the discoveries of science, skilfully ap-

plied in the improvement of agricultural industry. Chemistry has disclosed to us, for instance, that wheat is composed of elements principally obtained from the atmosphere, and from the dews and the rains which seasonably descend upon our earth. Of 1,640lbs. produced by an acre of wheat, upwards of 1,500 are derived from these common natural sources; eighty-nine out of every hundred from the air alone. The soil simply acts as the receiver and storehouse of supplies taken from the elements, and given out, as occasion requires, to the growing plant. The preparation of the soil for thus receiving and distributing the bounty of Providence is, therefore, a principal object of intelligent labour, and, in truth, constitutes "the tillage of the land," which the Divine Word faithfully assures us "will satisfy with bread." Wheat is composed of oxygen and carbon in nearly equal quantities, which constitute about nine-tenths of the whole. It also consists of hydrogen, nitrogen, and inorganic matter. These elements are found in charcoal, air, and water. Water supplies oxygen and hydrogen, air supplies nitrogen, which is absorbed from it by the soil, and when combined with hydrogen, forms ammonia, which is so valuable in manure; for the application of manure which yields ammonia enables the plant to take in a much greater quantity from the air, than it could do without this artificial stimulus.

Again, it is found that porous bodies, such as charcoal and cellular earth, attract and contain gaseous matter many times their own size. Charcoal will retain ninety times its own size of ammonia; so that the seasonable supplies of vegetation may be stored in the soil, and, by the action of heat and moisture, gradually given out to the plant.

In the profitable use of manures, the aid of science is absolutely indispensable. The part of manure which is most valuable is what is soluble in water, and what may be

evaporated by heat: a significant hint to those who collect the heap within view of the cottage, and expose it to the action of the sun and rain, in the dunghill or the cess-pool, polluting the pure air, and wasting the useful portion of the manure itself by what really and truly turns out to be the extravagant folly of indolent and uninstructed improvidence.

Ignorance may thus waste in abridging health and comfort, what cheap and common knowledge would require to be used for the increased production of wholesome food: a striking illustration of the harmony which subsists in the laws by which industry is governed, in its application to the common purposes of life, and the laws which regulate the comforts, the decencies, and the duties of the humblest rank of society; all are, in fact, most graciously bound up together. The careful pulverizing of the soil, to make and keep it porous and cellular; the regular removal of weeds, which would steal the supplies that are the lawful property of the growing grain or vegetable; the seasonable application of manures at the proper stages of growth, and according to the exigencies of the soil;—these are but samples of the many channels into which knowledge is the profitable conductor of labour, and from which ignorance is content to be excluded.

The process of draining, by which a change of temperature equal to a month of summer may be produced, has been but recently made available to any great extent. In truth, the good providence of God has bestowed most bountifully an abundant supply of wholesome food, intended to be made available for our use by knowledge and labour. Labour, so needed for man's discipline; knowledge, so capable of promoting man's happiness; each and both prefer their claims upon us, and promise us an abundant recompense. Then is it reasonable, is it common sense, to sup-

pose that we can reject such claims, and at the same time escape the penalties which are so justly—nay so mercifully—annexed to the neglect of agencies thus accredited, and which the fixed laws of Divine wisdom have appointed as the proper means by which prosperity and progress, in departments which are so important to common life, are to be advanced?

It is with great satisfaction that I read that, at the recent meeting of the British Association, which has been held at Cheltenham, the President refers to the results arising from the remarkable progress and extension of chemical science, which has taken place within the last twenty years. This had been much caused by the method of analysis which Liebig (the greatest of modern chemists) has taught, and which has led to a general facility in obtaining results on which calculations might be based. The conclusion seems to be now accredited, that plants rooted in a soil well charged with all the requisite mineral ingredients, and in all other respects in a condition calculated to allow of healthy vegetation, may, sooner or later, be able to draw from the atmosphere whatever else may be required for their full development. This important result has been further confirmed in Northamptonshire, where, by the careful pulverizing and stirring of the soil, after it has been brought into a proper condition, the most luxuriant wheat crops have been obtained for several consecutive years, without the further application of manures.

In the recuperative powers of the soil, the auxiliary resources of science, the increase of consumption, and the convenience of the markets, what favourable prospects have been opened for the intelligent and industrious farmers, ready and resolved to avail themselves of their many privileges in this highly-favoured country! May they, under the law of labour and knowledge, become prosperous and happy!

Let us now turn from the country into the town—from agriculture to manufactures—from the sources of supply by which our food is obtained, to the agencies which minister to other demands, and meet the multiplied desires of man. Here we are encountered by difficult and complex social questions, which we are bound, however, to examine, and to endeavour to solve them without evasion.

The power of steam and the use of machinery have placed us in a new era of civil society.

“ An inventive age
Has wrought, if not with speed of magic, yet
To most strange issues. I have lived to mark
A new and unforeseen creation rise
From out the labours of a peaceful land,
Wielding her potent enginery to frame
And to produce, with appetite as keen
As that of war, which rests not night or day,
Industrious to destroy ——.”

The power which is latent in one bushel of coals is supposed to be equal to a day's work of one hundred stage-coach horses. The wonderful pyramid of Egypt, which is said to have employed 100,000 labourers for upwards of twenty years, might have had all its materials lifted into their final position by the agency of 480 tons of coal.

The special and providential agency by which the materials of an earlier epoch in creation have been at last condensed into the intense energy which the bituminous substance in coal possesses, prepared, as it would seem, for the period of a great development of man, in intercourse and action—this must fill the mind of the thoughtful with wonder, and the heart of the thankful with gratitude to Him “in whom we live, and move, and have our being.”

This mighty power, available now in so many departments of progress, is only exceeded in its results by the still more wonderful discovery of electric communication. This

mysterious messenger can encircle the earth in one eighth of a second; 19,500 words can be transmitted and written out at the distance of more than 1,000 miles, and in less than one hour. Electricity also has its share in the triumphs of manufacturing skill. In works of ornament and design, skill and science seem prepared, if not in some degree to supersede physical effort, at least to put it under a new economy.

This must call forth the more diligent and general culture of the higher faculties. Mind thus acquiring ascendancy, demands a corresponding moral supremacy, which Christian civilization must gradually bring into the active service of daily life. The shifting wind, the sudden storm, and the frequent and capricious calm, contracted commerce, further retarded by the sluggish and reluctant intercourse of nation with nation. This fettered the merchant, and often discouraged and obstructed the missionary; but now the agencies of steam and electricity—the one with a certainty almost moral, the other with the speed of an angel's wing—these seem to prepare mankind for the day in which the laws of Divine Wisdom shall be put in human minds and written in human hearts—subduing selfishness, superseding fitful impulse, and hastening on the times of the restitution of all things—the consummation of the great and gracious purposes of that economy which, in whatever form it may be hereafter manifested, we are at least assured that it must establish, at last, the kingdom of the Redeemer.

The action of knowledge on labour has a different aspect in reference to manufactures, from what it has in the department of agriculture. In the latter, the great agencies which are made available for increasing production, are rather furnished by the bounty of God, than fashioned by the skill of man. The farmer is rather called on to apply than to invent what may render his daily labour more pro-

ductive. There is a limit to agricultural production in the very nature of fixed property in land, which is not to be found in the inexhaustible variety of manufacture, in which, moreover, from the rivalry and competition of capital and commerce, man has sought out many inventions; and this has caused a most remarkable change in the character of an extensive and increasing section of our people. Large masses are now brought together in towns, and absorbed in the growing demands of a life of very peculiar and very exacting toil. Now, assuredly, there must be a momentous difference between the human agent and the material mechanism, which at present seem to divide between them the extended operations which produce clothing, and various matters of comfort and luxury, for so many millions of the human family.

This mechanism is truly wonderful; the manufacture, beauteous often, as if creative power had fashioned it—delicate in the design and graceful in the finish. I can admire this triumph of skill and industry; but the reflection haunts me—it cannot be shut out—what is the price which humanity pays, before the manufacture is made up for the purchaser?

It may be that, with the extended prosperity of our various manufactures, is bound up, more or less, the national welfare; but of this I am satisfied, that the moral and social well-being of the manufacturing population is a far higher aim, and a far nobler object, to which other considerations are but secondary, whether we consider our individual or our national destiny.

It is not many years ago since a publication, which obtained a public premium, as the prize essay on juvenile depravity, brought under my notice the state of the manufacturing districts. From this it appears that the improvements in machinery and the application of new powers in

production, had subjected to exhausting toil the young and the tender; had sometimes emptied the school, broken up the home, and dried up the sources and springs of moral, and therefore of social, progress. Just look at the account of the working classes—*upwards of £50,000,000 are stated to be consumed yearly in intoxicating liquors*—a sum which amounts to nearly the most prosperous half year of the exports of production and manufactures from the United Kingdom, and falls little short of an entire year of these exports at the time when the prize essay was written. More than 28,000,000 of demoralizing publications were then annually circulated amongst these classes; the little children, proper and peculiar objects of tender care at home, and of the training of the parochial or district school, were too often prematurely doomed to pine under the exhaustion of the mill; others, just emerging from childhood, earning independent wages, live with their parents as lodgers, paying for themselves; thus violating the sanctities of family life—whilst debasing, sensual indulgence is but too often the refuge from the fatigues which attend on the weary, wasting sacrifice, exacted by the spirit of Mammon.

“ Our life is turned

(Out of her course, wherever man is made
 An offering or a sacrifice, a tool
 Or implement; a passive thing employed
 As a brute mean, without acknowledgment
 Of common right or interest in the end;
 Used or abused as selfishness may prompt.
 Say what can follow for a rational soul
 Perverted thus, but weakness in all good,
 And strength in evil?

“ Not for these sad issues

Was man created; but to obey the law
 Of life, and hope, and action.”

The scale of wages is found, to a certain extent, to influence

the attendance at the schools, for this more or less interferes with the claims upon the labour of the children. And the extent of demoralization, and consequent statistics of crime, register the advances of that flowing and rising tide which threatens to inundate, if timely and adequate remedies are not liberally provided. What are these remedies? How are they to be supplied? I have called your attention to unchangeable laws of moral government, and also to laws of economic science, which are fixed and constant, *and under and in accordance with these, the intellectual, moral, and religious activity of an industrial community must keep pace with its material prosperity. Here is the key to the whole problem.* We left the agriculturist with new duties rather than new difficulties; we found him in the simplicity of peaceful life, and reminded him of the available agency which moderate intelligence may render subservient to the increased supply of produce. We are prepared to condemn him, if he should wilfully disregard the plainer injunctions of the great law of labour under the guidance of knowledge, and persevere in the old habits which ignorance may have nurtured, at the extravagant cost of diminished and unremunerative production.

We have come to the manufacturer. The new sphere of duty here unfolded is not so much found in varying the details of that labour which science has so elaborately appropriated to every new post which it occupies, but emphatically in the moral field, where the superiority of man over material mechanism is to be maintained, and never to be lost sight of; and here are we required to save from a perilous exhaustion the very springs of moral existence, in one of the most important sections of our people. Here labour, in its higher, *i.e.*, in its moral and religious departments, must imitate the improved action of mechanism in the lower. In its comprehensive equity, the

law of labour calls for this great adjustment to be in readiness before invention and science can safely move onward, in demands otherwise desolating, for they would spare neither age nor sex—they would, in fact, perpetuate the ceaseless and heartless toil which they should gradually soften, and in some degree at least help to supersede.

The Education Report tells us of admirable schools and excellent teachers in one great and influential county; but by reason of the occasional interference of manufacturing prosperity, this admirable educational agency is sometimes deprived of its proper influence, and a great opportunity for the training of the young is thus thrown away. The very excellence of the schools, by giving peculiar facility for the speedy learning of simple and common acquirements, may be turned into a snare, in furnishing a pretext for prematurely removing the young pupil to the mill, where the lessons of the school are soon effaced, and the training of uninstructed toil, with all its moral or (as I should rather say) immoral accompaniments, soon manifests its power—

“And poverty and labour in excess
From day to day preoccupy the ground
Of the affections; and to Nature's self
Oppose a deeper nature.”

This must be set right, or we must take the inevitable consequences, which can only be averted by the frank and prompt recognition of the principles which I have been so anxious to put forward in plainness before you. Conformity to the requirements of an enlightened system of labour as the law of human life, is a condition of individual and of national prosperity; and as this prosperity grows in material wealth, it demands the corresponding activity of the greater agencies by which man is, and by which alone he can be, trained for immortality.

It is by the diligent use and application, not by the discovery, of improved machinery, that production is multiplied; it is by the like use of the well-conducted school, the decent home, and the consecrated temple of God, with its attendant privileges, under the influence of a well-regulated spirit of progress, and in faithful dependence upon the Divine blessing, that this higher department of labour can supply the demand so urgently made upon it by the rapid extension of commerce, and the overpowering success of manufacturing skill and enterprise.

In such a period of prosperity—in this day of freedom, the earnest friends of truth and virtue must be up and doing; their elevated department of labour must be open to the enlightened influence of spirited improvement. I rejoice to find that excellent examples have been set by many true Christian masters, who have satisfactorily solved the problem of manufacturing life, keeping it “in health and wealth”—and long may it so live!—in accordance with the highest sense of Christian duty; with the laws which connect therewith the greatest prosperity, securing the happiness of the operatives by the most suitable arrangements for promoting their religious, moral, intellectual, and social welfare. May God bless and prosper their righteous efforts! We should encourage in every way this good example, so that it might soon cease to be exceptional.

“With the sense of admiration blends
The animating hope that time may come,
When strengthened, yet not dazzled by the might
Of this dominion over nature gained;
Men of all lands shall exercise the same
In due proportion to their country's need,
Learning, though late, that all true glory rests,
All praise, all safety, and all happiness,
Upon the moral law.”

The modern dogma, that property has its duties as well

as its rights, is not less obligatory upon the capitalist than upon the landlord. And let it be observed, that the trustee of the one talent was not released from the responsibility imposed upon the owner of the ten. Property, influence, opportunity great or small, frequent or occasional, each is but a trust for promoting the glory of God, and the good of man. To some extent, however little, we are all of us responsible.

The arrangements of every parish should secure for the young, in the proper season for training them in the way in which they should go, a suitable and sufficient education, to which the decencies of home, the instruction and discipline of the school, and the ministrations of religion, should respectively contribute, *and each be allowed its proper time and season*. We should circulate cheap and wholesome publications, and provide opportunity in various ways for the diffusion of useful knowledge, displacing the vile and vulgar productions of infidelity and lust. Recreation, cheerful and reasonable, occasionally permitted; a genuine Sabbath-rest secured for all, in accordance with its high Scriptural sanction; and a Saturday afternoon conceded, by which the great purpose of the Sabbath might be more fully realized, as by the old Saxon law of Edgar, the Sabbath began at three o'clock on Saturday; this is the arrangement of a simple but Scriptural policy.

The plan of early closing, now becoming so general, gives some valuable leisure to our young men, which may be redeemed for purposes of mental and moral cultivation. Associations like this Institute, with its useful library, evening classes for instruction, occasional lectures, in which the living voice and power of sympathy feather the shafts of instructive and pleasing exposition; if all this be accompanied by the good example and generous encouragement and support of those who occupy the higher positions,

or exercise local influence, what a goodly prospect opens out before us! For on each and all of these agencies, we can, in humility and hope, ask for the blessing of Him who has so wisely and so graciously placed the sources of prosperity in the fresh springs of duty.

No legislative interference is here demanded; and for my own part, I am more and more inclined to treat it in general as a trespasser; let us throw ourselves in full confidence upon the power of a pure and simple Christian policy. Christianity, in the fulness of its Divine resources, faithfully applied as the rule of common life, is alone sufficient to hold us up under the weight and pressure of accumulated prosperity. We must be strong within—sound, intelligent, and energetic; and in every department, and in every condition of life, avail ourselves of the great agencies which are worthy of a free people and a Christian nation;—thus may we rejoice in truth and freedom. There is in nature a remarkable analogy, by which we may be instructed—it is this: any interference or meddling without, generally interrupts the beautiful process of crystallization; it is encouraged and continued to completion by energies and action from within, undisturbed from without. The strong current of opinion has set in with us in favour of removing hindrance and restriction, and giving increased facility to individual enterprise and action. Freedom, religious and civil, is now a household word.

A question of deep and solemn interest has sometimes been mooted as to the future destiny of England; whether its great empire is to culminate, decline, and fall, or to advance in prosperity, and preserve its pre-eminence? Historians and statesmen have glanced at this, but seldom touched it save with a trembling hand, and in a spirit of gloomy apprehension. Wherein is to be found the sure solution? “The nation and kingdom which will not serve

"Thee shall perish" is the assurance of the inspired Prophet. Now I have endeavoured to show that the sources of industrial prosperity are in the inexhaustible springs of duty; and here we have our whole national destiny bound up with the faithful discharge of our individual duties as a Christian people. A profound writer, wise and philosophic, accustomed to observe human nature, and analyze national life, has recently published a disquisition on the great French Revolution, and has worked out the conclusion, that the acquisition of property had so largely gone beyond the concession of political power, as to disturb and break up civil society altogether. This may be true; but we should seek not merely for truth, but for the whole truth, and then we will find, that however necessary it may be to regulate the distribution of political power by the scale of property, it is still more necessary, because more vital, to have the heart and life of the nation penetrated by Christian principle, as the only real security for the safe and permanent trust of political privilege. With this security, public opinion is healthy, enlightened, and influential; without it, there can be no confidence in what a day may bring forth. It was just as I had written this reflection, that I found an authoritative exposition of this question, recorded by one whose name and memory live in the hearts of the wisest and best—who enjoyed the high privilege of representing the great county which honoured him by its independent selection, and was more than recompensed by the honour thus reflected upon itself. I speak of William Wilberforce—the good, the gentle, the faithful, the eloquent; in a word, the Christian statesman. He smashed the fetters of the slave, for he was the friend of the oppressed, and the hero of humanity; he smote the rock of practical Christianity, and the stream gushed forth, to irrigate the barren field of unprofitable profession, and

give it freshness and fertility. "It is only," says he, "by educating our people in Christian principles that we can hope to advance in strength, greatness, and happiness. By their efficacy alone can we escape the operation of those causes which have assimilated other States to the human frame in its infancy, manhood, and decay. But the religion of those States was founded on false principles. They went on from stage to stage of intellectual improvement, emerging from ignorance to knowledge, till the light of day beamed upon the fabric, and betrayed the rotten imposition upon which it was built. The pillar of our greatness is raised upon that basis of all intellectual and moral improvement, the Christian religion." If, then, we would perpetuate our name and nation, it is by the enlightenment of knowledge, sanctified by religion, the action of Christian love and sympathy, the diligent discharge of every form of Christian duty. There is a balance, an adjustment, to be maintained in the nation as in the individual. In the individual, we may notice the great superiority of the man whose powers, though moderate, are all well-cultivated, when compared with another who is defective in moral or spiritual strength, though strong or sharp in intellect. Lord Bacon speaks of the work of man as showing its comparative imperfection, by requiring separate parts to be finished at intervals—the picture or the statue are in this way completed by piecemeal; but in God's creation, the plant or the tree grows together in all its parts, increasing in strength without loss of symmetry. So that education, the proper growth and training of man, consists in the nurture and harmonious increase of all his powers in due proportion. The whole man thus increases gradually in strength of body, spirit, mind. This is in truth education. What is thus so material to the well-being of individual man, becomes applicable to the nation at large.

The whole mechanism, material, intellectual, moral, and religious, should move with uniform and well-regulated speed, else it is liable to break up by the defect or excess of action in any one department. How wonderful is the lesson taught in the beautiful consistency of God's providential bounty! Facility of intercourse and production has been accompanied by the corresponding increase of gold, so recently discovered *at the very crisis* at which it was required, to regulate the scale of prices, and render our general progress so available to promote the increase of human happiness. Without this there might have been a great derangement of the dealings of mankind; and by the diminution of prices (regulated as they are by the supply of gold), much distress might have been occasioned by the very means of multiplying production. It is by the diligent observation of the laws which so graciously regulate human progress, by assigning to everything its proper time and place, and by a dutiful obedience to the enlightened policy and the combinations which these laws commend, that we may hope to keep our position in the advancing march of civilization. We stand before the world as a great and privileged people—between the Old and the New World—a hand for each, a heart for both. We have inaugurated the free intercourse of nations. Our mission is, in the very spirit of Christianity, to carry peace and prosperity to every part of the habitable globe; and it is gratifying to find, at the conference now taking place at Brussels, that the great privilege and duty of free intercourse, and its action on the well-being of nations, have been so ably and so largely acknowledged and advocated. From this we may reasonably expect still happier results.

We are not, however, to be impatient or precipitate. The course of the Divine dealings is slow and gradual. Man sometimes thinks, by some outward arrangements

made on the impulse of the moment, to adjust and perpetuate enduring relations; but it is, as Edmund Burke, with his habitual wisdom, observes of the economy of the world, "the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race; the whole at one time is never old, middle-aged, or young, but, in a condition of unchangeable constancy, it moves on through the varied tenor of perpetual decay, fall, renovation, and progression."

In comparing our position and prospects with those of other nations, we have reason to thank God, and take courage. Representative government in other leading states of Europe seems to have no resting-place, demonstrating this, that truth and freedom cannot be permanently separated. Better far (as an old divine says), better to build up hay and stubble upon a rock, than gold and silver upon the shifting, sinking sand. I do not suggest this to encourage a spirit of self-sufficiency, but to maintain a feeling of self-respect, and gratitude to God, and to awaken a due sense of the responsibility which so peculiarly accompanies privilege in every form.

It is not by sudden, or fitful, or impulsive efforts that the good work of enlightening and elevating the working classes can be best accomplished. We must move forward slowly but surely. We are not called upon to invent, but to apply; for the proper means of securing the right ends are appointed and accredited, and I am happy and thankful to find that the conscientious use and application of them are every day evidently becoming more general. There is a source of unexplored strength and power in our people. There are capabilities in immortal man many and various, such as may recompense Christian cultivation beyond all ordinary conception. What a noble privilege for the highest as for the humblest, in their allotted sphere of

duty, to assist in helping forward this great work of progress! The discipline of life is intended to be one of difficulty; to our working people, it may be attended with both toil and trouble; and yet for each and all of us it is intended to be one of solemn duty, to frame and fashion us by the formation of habits which mould the enduring character, and by conduct which forms these fixed habits. Co-operation and sympathy are always encouraging; and how delightful it is when we see the glare of wealth softened by the generous philanthropy which lightens the pressure of poverty and the gloom of ignorance!

I may observe, perhaps, as connected with the estimate to be formed of an Institute such as yours, that I am not insensible to the abuses to which it might, perhaps, be readily perverted; but I will judge of it, as I do of other things, not by its possible perversions, but by its genuine tendencies. Good sense, wise moderation, and the practical disposition with which God has so much blessed the English people, will, I trust, be here called in aid; and I would add, that whilst the co-operation, the encouragement, the guidance, and the sympathy of the classes above should always be at the service of those below, yet no amount of effort can permanently elevate the social condition of the latter, otherwise than by soberly instructing their minds and hearts in such a way as may render them thoughtful, virtuous, and happy. Look steadfastly at the laws by which the human being, whether isolated or social, whether in his individual or national life on earth, is evidently intended to be made truly prosperous. These laws can in no instance be disregarded or set at defiance, without the peril and the penalty which will as surely follow, as the recompense and the blessing may be expected to attend the willing observance of their wise and beneficent injunctions, for in keeping of them there is great reward.

But all must be done in humble dependence on the blessing and guidance of God. The Eddystone Lighthouse was built on a rock. So confident was the builder in the strength of his work, that he uttered the presumptuous wish that he might be there to face the greatest storm that ever blew from the heavens. His challenge was accepted, and the same night the yawning ocean swallowed in its raging waters the workman and his work. Another architect reconstructed the edifice with all the resources of human skill and science, but crowned the whole with this Scriptural inscription, "Except the Lord build the house, they labour in vain that build;" and now it stands a beacon and a blessing to the toiling mariner. Human effort is not to be superseded; but the Divine blessing must always be sought in sincerity, for of ourselves we can do nothing.

I feel that I have already trespassed unreasonably on your patient and indulgent attention. I do not address you in the sentimental mood of a passing stranger, merely stopping to scatter a few perishing flowers upon some honoured grave, but as one who, not for the first time, has felt an interest in the success of every effort by which improvement has here been wisely and faithfully carried forward. The name of Keswick is associated with the valuable and valued labours of one of my oldest and dearest friends, Dr. White-side,* and it is bound up with the sacred memory of one by whose practical wisdom and profound learning I have often been thankfully instructed, your own admirable and lamented Southey, so long and so suitably the guardian-spirit of *the head* of this lovely and favoured district, *the heart* of which once throbbed with the living Wordsworth, the profound, the gentle Christian poet of Rydal—the pure and simple, the wise and truthful philosopher: a district which held also in its

* Now Vihear of Scarborough.

impassioned embrace the generous and single-hearted Arnold, and often refreshed the weary spirit of the great and good Wilberforce, who so happily called it "the paradise of England." What a moral loveliness is suffused over this delightful region by the memories of these honoured and illustrious dead! Comparison is often, and perhaps unwisely, challenged of lake with lake, and mountain with mountain, for each has its own distinctive attractions; and, again, the scenery of foreign lands is set in contrast with your mountain, lake, and valley. The cottage of Rayrigg, with its green slopes and grassy meadows, has been compared with the chateau of Voltaire on the banks of the giant lake of Geneva. Blessed be God, whatever be the result of any such comparison in the rival forms of external nature, your lakes and valleys are not clouded by the gloomy associations which the evil heart of unbelief has in other lands brought down upon nature's loveliness and nature's grandeur. Geneva, with its blue waters, beautiful as they are, has its Ferney and its Lausanne, but, alas! associated with Voltaire and Gibbon; Windermere, with its more simple and graceful modesty, has its Rayrigg and its Ambleside, but associated with these—its Wilberforce and its Arnold. These precious adjuncts, the faithful and devoted friends of humanity, of whom the world was not worthy—men whose names are dear to the hearts and consecrated in the affections of the wisest and the best of mankind—men who have left behind a memory which embalms them;—contrast them with those who, with satanic energy, have struggled to rob humanity of its brightest and dearest hopes, its most glorious consolations—to discredit and subvert our pure and holy faith, and make us of men most miserable—to bring down upon human life the darkness and desolation of blind unbelief and daring blasphemy, and shut out from a benighted

world the bright and cheering beams of the glorious Gospel. Here, then, in the pure loveliness of nature, and in the purer gifts and privileges of grace, you have everything which could be needed to help you forward in peaceful and progressive prosperity.

The very mountains which lift up their majestic summits to the skies, in their varying aspect, teach the many-sidedness of great truths, and the influence of position from which, and of circumstances under which, the same substantial truth may be so variously apprehended. The placid lake, with its calm, unruffled bosom, reflecting the serene sky, and seeming sometimes to hold the high heavens in the very depths of its crystal waters, may speak to the meditative mind, of the gracious descent of that heavenly peace which passeth understanding, into the humble and thankful heart of faith and prayer; and the secluded spots of loveliness in the valley, where beauty almost reposes in the lap of grandeur, may teach the thoughtful and contemplative student of nature, rising on the wings of faith and hope, and reading with the eye and spirit of love, that in simplicity and retirement, in the lowly and modest walk of humble but contented life, the truest, the purest, the best sheltered happiness may often be found. It is not in a sentimental or pantheistic spirit that the grandeur and beauty of creation are to be contemplated, but as the handy-work of Him "by whom and for whom all things were created." And it is thus placed under the light of the Sun of Righteousness. "Thy creatures have been my books," said the illustrious Bacon, "but thy Scriptures much more. I have sought Thee in Thy fields and Thy gardens—I have found Thee in Thy Word and in Thy Temples."

How gladdening to me—how it gives me hope and confidence to reflect, that in all that I have urged upon you this evening, I am sustained by the great authority of the

honoured names of those whose memories are associated with many of these fair scenes of creation in which they may even now be ministering spirits. With each and all truth was the soul and source of genuine freedom; and the expression of the Divine will, whether recorded in the Inspired Word, or suggested by the glorious works of their Almighty Author, was the rule of faith and life. The awful solemnity of all human life; the inestimable worth of each individual man; the power in duty faithfully discharged; the hope and the happiness of the human family in its humblest ranks; and the responsibility under which all of us, and especially of those in elevated positions, are placed, and from which there is no escape—these were the mighty themes which so largely filled their sympathizing hearts and enlightened minds—the more earnestly as observation and conference matured conviction, and the experience of life stirred and solemnised reflection. How greatly was I struck a few days ago in reading the wise and touching observation of Southey on the latter days and the hours of sore trial of the poet Cowper. Alas! how little did he think that they might be adapted to his own solemn and sad bereavement! Clouds and darkness sometimes, in the unsearchable ways of an all-wise God, are suffered to gather around and hang upon the lofty summit, on which has often shone the purest and brightest beams of heaven. By undue or protracted separation from ordinary life—by excessive or exclusive working of great mental faculties—by the unvarying pressure of peculiar circumstances or special duties—by some providential interference with the balance of the human being (as mysterious perhaps in its ordinary adjustment as in its occasional disturbance)—by all or any of these may our day of life's solemn and eventful discipline be suddenly and unexpectedly shortened. This may teach a lesson of humility, by showing us how the highest gifts

of intellect, and the graces of life in its loveliest forms, may be fearfully darkened, even though, blessed be God, they will not thus be blighted for ever.

It tells us also that humanity, in all its forms and all its conditions, has to encounter trials and afflictions which are common in their purpose, though peculiar in their manifestation; and, above all, it reminds those who enjoy the blessing of health and strength, that they should work whilst it is called day, not knowing in what providential form, nor at what moment, they may find the shadows of night closing around them, when they can no longer work, but must wait for the morning light of eternity.

I have endeavoured, inadequately I fear, but not unprofitably I hope, to point out the combined claims of labour and knowledge in all the departments of industry—spiritual, moral, intellectual, manual—the claim upon every class—the clergy and the laity, the manufacturer and the mechanic, the peer and the peasant, the student and the operative—each has his post of duty in the battle of our national life. In what I have criticised or condemned, it has not been in a censorious spirit; it has been with a view of remedy—just as in our late campaign, the sacrifices occasioned by a system of administrative incompetence and neglect, forced upon us, from the instinct of self-preservation, the duty of rectifying the errors which were so graciously and opportunely exposed, and have been to a great degree remedied.

Let us apply the lesson of wisdom to other departments. Even in a financial aspect, nothing is so expensive as duty neglected. I would suggest, moreover, that the war of classes—now past and gone, I hope—may leave behind a like lesson of remedial activity. There is in every class a disposition to look at the extreme to which the opposite class is liable, rather than to reflect upon and avoid that to

which itself may perilously tend. Each class has a real interest in the increasing prosperity of every other. Our Blessed Lord spake but few admonitions with a political application; one, however, should never be forgotten—"A kingdom divided against itself shall be brought to desolation." How fearful is the sin—the desolating sin—which foment the strife and schism of factious division! Class arrayed against class, section striving for mastery over section, whilst ignorance, distrust, jealousy, pride, mammonism, go forward to do the work of social disorganisation! But where fellow-citizens unite, with common sympathies—Saxon spirits and Christian hearts—encouraging every legitimate occasion of kindly or profitable intercourse—diligent in the several departments of labour, wisely distributed—in a rivalry not of the thorn and the brier, which shall show the sharpest prickles, but of the vine with the olive, which shall bear the richest fruit—then may this Christian co-operation be compared to the beam of heaven, with its rays of distinct colours, which, by their intimate coalescence, give light and warmth to the world. Go on in this spirit. May this Institute be an instrument of increasing usefulness, not only in imparting special instruction available to many, but aiding in what is more properly called education, by which good habits are formed, good feeling is cherished, good sense nurtured, and the temper of charity, which is greater than faith or hope, maintained in its Christian fulness. Party politics are wisely excluded—for here your country is your party; controversial theology is here excommunicated, for Christianity is here your religion—Christianity in its Divine and comprehensive simplicity, as it shines in the beams of the Sun of Righteousness, when He arose upon the nations with healing in His wings—a system of love and of saving grace, with few doctrines to be believed, but many duties to be performed—Christianity, pure and refreshing, as it gushes from

its Divine fountain. Can I, then, despair of our working classes, whilst society is seasoned with this saving salt? The eye of the prophet turned instinctively to Him who is the great source of life, to quicken and re-animate the dry bones, as they lay in the solemn stillness of death in the vision of the valley. May the breathings of that Almighty power quicken and sanctify every agency working for and with our working classes! May the gracious Spirit, who at the first breathed into man the breath of life, ever stir the soul and animate the heart and spirit of England, and bind up her destiny with the hopes and the happiness of the whole human race!

LABOUR AND REST.

IN opening the Course of Lectures for this Session of your Association, my Right Honourable friend* justified, by precedent, his appearance as a lecturer on this platform. It was not surprising, to me at least, that he should be stirred by observing the unwearied, unabated energy of Lord Brougham, nor that he should be encouraged and induced by the laudable example of Sir John T. Coleridge, to come out from a retirement honourably won by a long career of judicial duty faithfully discharged, and offer to a willing audience of his countrymen lessons of chastened experience, to be treasured in their minds and hearts—minds active and earnest—hearts that are warm, generous, and grateful. In truth, however, precedent was not needed, authority was not called for. He had but to follow the promptings of his own kindly nature, suggesting to him that he might do good by allowing you to share in the benefits of this (as it were) his Saturday evening of life, in which he has come before you with the ripe reflections of his mellowed wisdom—

“One to whom
Long patience hath such mild composure given,
That patience now doth seem a thing of which
He hath no need.”

* The Right Hon. P. C. Crampton.

The subject for our consideration this evening is—"Labour and Rest." In dealing with it here, I have felt bound so to steer my course as to keep my eye fixed on leading landmarks—the edification and the improvement of the young men of this Association; for I have been invited here especially to address them. It is, however, a great theme, well worthy of the sober and sustained attention of every thoughtful being.

"It is (says our great countryman, Edmund Burke) the common doom of man, that he must eat his bread by the sweat of his brow—that is, by the sweat of his body, or the sweat of his mind. If this toil was inflicted as a curse, it is (as might be expected from the Father of all blessings) tempered with many alleviations, many comforts. Every attempt to fly from it, and to refuse the very terms of our existence, becomes much more truly a curse, and heavier pains and penalties fall upon those who would elude the tasks which are put upon them by the great Master Workman of the world, who, in His dealings with His creatures, sympathises with their weakness; and speaking of a creation wrought by mere will out of nothing, speaks of six days of *labour* and one of *rest*."

Rest has thus been sealed and set apart as a provision of Divine wisdom designed for the good of man; it takes its place, therefore, amongst what I may call the Divine institutions of humanity. Labour is one of its earliest laws.

There is a sublime conception in the celebrated creed of Lord Bacon, that no created being could have stood before God without His beholding the same in the face of a Mediator, and, therefore, that the purpose of redemption is essentially included in that of creation. Whether, in the abstract, this be well founded, I do not presume either to affirm or to deny; enough for us to know, as a revealed

fact, that by the same Lord who has redeemed us, all things were created; that without Him was not any thing made that was made; that for His pleasure they are and were created. By Him we are assured that "the Sabbath (the day of rest) was made for man;" the blessing of rest was provided before the sentence of labour was pronounced.

Labour and rest are thus connected, according to the design of our Redeemer and Creator—the one imposed as an immutable law of universal, permanent obligation; the other appointed as the gracious provision of that Divine mercy which from the first has rejoiced against judgment. The one cannot be disobeyed without incurring the consequent penalty; the other cannot be disregarded without forfeiture of the inherent blessing.

Labour, then, is a Divine law binding on humanity. I object and protest against the fallacy so often repeated, which sets apart and designates those who live by manual industry, as if they only were the working or the labouring class. The intelligent artisan, the busy merchant, the diligent professional man, the thoughtful man of science or the ready writer of literature, the man of property and social position—each and all are subject to the law of labour, to work diligently, if not with the hand, at all events with the head or with the heart.

Labour, thus viewed, is not the exclusive lot of any one class. Man, in every class, is designed by His Creator for a life of diligent, active duty. He is doomed to labour, and he is entitled to rest. Indolent idleness wastes the energy and exhausts the spirit of man. God has so ordained it from the beginning; and all experience testifies against idleness as a self-inflicted curse, the prolific parent of vice and crime. Its votary soon becomes its devoted victim—injurious to his fellow-man, and alienated from God.

Rest, on the other hand, is to be regarded as the privilege of all who are bound by the law of labour. I have adverted to a common error which prevails in speaking of a working or labouring class, and I would as earnestly protest against another error, which assumes rest to be but lounging leisure, a mere cessation of active employment; or that, in any view of it, it is the exclusive privilege of a favoured few. In its true acceptation, it is the provision which God has intended for every human being.. The Christian poet, Cowper, has truly said—

“ Absence of occupation is not rest,
The mind that’s vacant is a mind distress’d.”

“ Rest (says the judicious Hooker) is the end of all motion, and the last perfection of all things that labour. Labours in us are journeys, and even in them which feel no weariness by any work, yet they are but ways whereby to come unto that which bringeth not happiness till it do bring rest; for as long as any thing which we desire is unattained, we rest not. Let us here not take rest for idleness. *They are idle* whom the painfulness of action causeth to avoid those labours whereunto both God and nature bindeth them; *they rest* which either cease from their work when they have brought it unto perfection, or else give over a meaner labour, because a worthier and better is to be undertaken. God hath created nothing to be idle or ill employed.”

The work of creation was completed in six successive days, when man, the last and most perfect work, was made in the image of God, who beheld every thing which He had made, and saw that it was good. Thereupon followed the seventh day—the day without morning or evening. The work of redemption was finished when Christ, the Lord of the Sabbath, rose from the dead; thenceforward

the Lord's Day became the Sabbath of redemption, and therefore the Sabbath Day of the Christian. A Sabbath yet remaineth for the people of God.

Have you observed, that the day on which God is said to have rested from the work of creation was the *first* day of the week for created man? It was the seventh day of the Almighty Creator. The Sabbath may, in this view, be considered as a day of preparation for the right performance of the business and the duties of our daily life, in the week which is to follow.

I do not feel it necessary, on this occasion, to restate the arguments which seem to me conclusively to prove the permanent institution of the Sabbath Day. I had the opportunity of publicly defending the law of the Sabbath on a memorable occasion in the House of Commons; and in an Appendix to the published Report of what I then was enabled to urge, you may find reasons and references which at least satisfied my own mind on this all-important subject.

Human nature demands a periodic rest from labour, as a necessity of human life. The ungodly spirit of an unbelieving people once presumed to substitute a tenth day for a seventh; but it proved an impious and abortive effort to supersede the law of God by the commandment and the will of man. It has ever been found that rest is needed exactly according to the Divine proportion, by which the work of six days, with a day of rest, is as really, if not more, productive, and to the full as remunerative, as the work of seven continuous days, uninterruptedly employed in labour, in defiance of the law of the Sabbath. This disobedience, moreover, if persevered in, wastes humanity, for it exhausts its recuperative powers; nay, even for the beasts of labour, the law of periodic rest on the seventh day is found to be such as common experience itself commends.

“The Sabbath was made for man.” These are the me-

morable words of Him who spake as never man spake, and declared Himself, as the Son of Man, to be the Lord also of the Sabbath. It is, then, a privilege which was Divinely provided for man, and it is not within the province of any human being to take it away from another. There is sometimes, I regret to say, a spirit of Pharisaic presumption, in dictating the exact routine in which the Sabbath should be spent. Let every man be fully persuaded in his own mind. Our blessed Lord has thrown a softened light upon the commandment, in the benign comment of His own Divine example, by which he rebuked the heartless formalism and self-righteous pride of the Pharisee, and republished the gracious admonition, that God will have mercy and not sacrifice. Of this let us be well assured, that it is a day of sacred rest; a day of pious preparation; a day intended to remind us of the work of redemption finished—of the work of the Spirit commenced and continuing. Let us rejoice and be glad in it as the Lord's day.

From what I have said, you will see what an integral and essential part the Sabbath is of the great original design of Labour and Rest. The day and the night, the morning and the evening, are another part of this Divine dispensation. "Man goeth forth unto his work and to his labour until the evening;" then he rests—he reposes in the night. The philosopher assures us that, even *in repose*, the mind does not cease to be active, but our consciousness is then suspended in its functions; whereas in rest, the moral being is supposed to be conscious of its responsibilities. You will thus mark a vital distinction between the state of rest and of repose.

I have seen it somewhere noticed, that lying awake in the morning is peculiarly injurious to the health of the body; for it relaxes the muscular energy, and wastes the solids of the frame. It is, perhaps, but one aspect of a general law;

for we find that the time for labour, the periods of rest, and the hours of repose, are in truth the sacred property of each; and we cannot expect, with impunity, to appropriate to one what, by the Divine appointment, has been allotted to another.

In the station in life wherein God may have placed any of us, we may have to perform an excessive amount of exacting labour. In this respect, we may not all have the arrangement and distribution of time in our own hands; for the demand upon our labour may be such as to interfere with the proper period of rest; and sometimes, by occasioning the need and accelerating the time of repose, encroach on the interval of rest which to the mind, to the moral being, to the immortal spirit, is not less needful than sleep and food for the body. If labour were generally regarded in its true aspect, as a part of the Divine economy, and not as a mere department of the service of Mammon, such a result as I have supposed would be altogether exceptional.

“If we consider man simply in a commercial point of view, simply as a machine for productive labour, let us not forget what a piece of mechanism he is—‘how fearfully and wonderfully made.’ If we have a fine horse, we do not use him exactly as a steam engine, and still less should we treat man so, more especially in his earlier years. The depressing labour that begins early in life, and is continued too long every day, enfeebles his body, enervates his mind, weakens his spirits, overpowers his understanding, and is incompatible with any good and useful result. A state of society in which such a system prevails, will inevitably, and in no long space of time, feel its baneful effects. It will find that the corporal and mental culture of the population cannot be neglected, without producing results detrimental to its best interests, even in regard to accumulation and creation of property. On the other hand, *a day of rest re-*

gularly recurring every week, and hours of exercise, of leisure, of intellectual improvement, recurring in every day, elevate the whole man—elevate him physically, elevate him intellectually, elevate him morally; and his elevation, physical, moral, and intellectual, again falls on the commercial prosperity of the country, which is advanced with it."

Such were the considerations urged upon Parliament by Lord Macaulay in favour of restricting the time of factory labour. The agitation of this great question had commenced some time before the occasion on which this able advocate spoke so wisely and faithfully.

In a periodical publication (1851), called "*The Home*," edited by Richard Oustler, a deeply interesting and very instructive account is given of the opening scene of the conflict which at last prevailed with the Legislature.

"I was on a visit (writes Mr. Oustler) at the house of a dear friend, a mill-owner, and he, to my great surprise, informed me that I lived not far from a town where human beings—little children, boys and girls—were daily sacrificed for gold. With feelings which I will not attempt to describe, I went to bed. I had requested the servant to call me at four in the morning, having occasion to ride some miles to an early appointment. When my friend's valet aroused me, he said—'My master wishes to see you, sir, before you leave.' He afterwards showed me into his master's bedroom. My friend was in bed, but he was not asleep; he was leaning on a table beside his bed. On that table were placed two candles; between them was the Holy Bible. On my advancing towards the side of his bed, he turned towards me, reached out his hand, and in the most impressive and affectionate manner, pressing my hand in his, he said—'I have had no sleep to-night. I have been reading this Book, and in every page I have read my own condemnation. I cannot allow you to leave me without a

pledge, that you will use all your influence in endeavouring to remove from our factory system the cruelties which are regularly practised in our mills.' I promised my friend, says Mr. Oustler, that I would do what I could. I felt that we were, each of us, in the presence of the Highest. I knew that that vow was recorded in heaven. I have kept it, the grace of God having upholden me. I have been faithful. Trusting in the same Power, old and feeble as I am, I hope to be faithful even unto death."

The town to which reference is made in this touching narrative, I have visited within the last two months. Labour is now restricted and regulated; education incorporated with the factory system; the school-room is regarded as a principal department in every factory. Mechanics' Institutes have been established, and are conducted with good sense and right feeling. Associations adapted to the state of the population have multiplied. The Young Men's Christian Association is one of the most prominent, and very prosperous. Masters and employers have become alive to their responsibilities, and bear in mind that property has its duties as well as its rights. At evening meetings of the Social Science Association, hard-working operatives, from the skilled mechanic to the simplest workman, after their long day of toil, crowded in thousands to hear and receive instruction and advice from all of us who were willing and able to address them. The experience and the wisdom of the old man eloquent, the octogenarian Brougham—the earnest and faithful admonitions of Lord Shaftesbury, were heard with grateful acknowledgment, and all who spoke were listened to with intelligent and respectful attention.

To use the words of Lord Shaftesbury, after we had visited one of the largest of the monster factories—"A blessed change has been wrought within the last ten years." How was this change brought about? Not by strikes or

combination; not by the rivalry of politicians; not by any crooked device of man's contrivance; but by the prevailing influence and commanding authority of the law of God; by the energy and the perseverance of true-hearted Christian men fighting against the spirit of Mammon, and vindicating those rights of man which are the free gift of Heaven. The poet of Scotland has said—

“Man's inhumanity to man
Makes countless thousands mourn.”

How many a mourner hast thou comforted—how many bonds hast thou loosed — how many a home hast thou gladdened—how many a heart hast thou cheered—how many a hope hast thou sustained—how many a deliverance hast thou won for the feeble and the friendless — blessed Book of God—the “Great Charter” of humanity! Thanks be unto God for His unspeakable gift.

In the present day, labour, in the department of manual industry, has been wonderfully changed by the discoveries and application of modern science, and the improvement which has followed. I have gone at large into this subject in an address which I delivered in 1856, on “Labour and Knowledge,” and I will therefore but glance at it here.

In some departments of labour (for instance, in agriculture), what was, at one time, coarse toil and physical drudgery merely, may now be considered an industrial pursuit, in which capital, machinery, skill, and knowledge, may each and all help forward the successful struggle of competition. Science has enabled us to discover many of the laws by which creation is governed; Art is conversant with the laws of symmetry and beauty. By the application of science and art, we may elevate the lowest offices of manual labour. The school of labour is too often regarded in a

light which is not from above, and without due consideration of the uses to which its discipline may be subservient. That highly-gifted and much-lamented son of labour, honest-hearted Hugh Miller, in the very instructive and interesting narrative of his early training—a book well worthy of your earnest study—thus expresses himself:—

“That best and noblest of all schools, save the Christian one, in which honest labour is the teacher, in which the ability of being useful is imparted, and the spirit of independence communicated, and the habit of persevering effort acquired, and which is more moral than the schools in which philosophy only is taught, and generally more happy than the schools which profess to teach only the art of enjoyment.”

The humblest workman may, indeed, be so instructed, that the simplest labour he performs with the hand hardened by daily toil, may be invested with the dignity of a moral duty, and his daily labour be elevated into a daily discipline of his moral nature. This, Science cannot achieve nor Philosophy accomplish, though, within their own proper province, they may minister much to the well-being of man.

“Philosophy,” says Dr. Chalmers, “is not merely useful in the explanation of what is already established. It suggests new methods and facilitates the execution of old. It retrenches all that is useless. It substitutes machinery in the place of human labour; and though many have declaimed against its introduction as ruinous to the subsistence of the poor, yet it discovers the grossest ignorance of political economy to deny that mechanical improvements will ultimately diffuse additional comfort through all orders of the community—will support a greater population—will give wealth and independence to a more numerous class of society, and by affording leisure for the exercises of the

mind, will ultimately extend the triumph of sentiment and virtue."

Here has been assigned to Philosophy and Science a great preliminary work, to redeem leisure from the bondage of manual toil; but it remains for a greater power than Philosophy or Science to step in and secure the leisure which may thus be won, and to set it apart for its legitimate purpose. The triumphs of virtue (which Dr. Chalmers contemplates) are to be found where Faith has been winning its victory. Science and Philosophy fail of their noblest mission, if we neglect to secure and realise the genuine object for which the rest of leisure was Divinely provided.

Keep this always before your mind, whether in vindicating the rights of others, not yet relieved from the excess of drudgery, which becomes degrading; or in the enjoyment of the enlarged privilege, which yourselves have at last secured, in the improved state of public opinion on this subject. The leisure must not only be won from manual toil; it must be appropriated and employed for the righteous purpose for which God has designed it.

The early closing movement is, in truth, a tardy recognition of what I may well call "*the Divine right of rest.*" It is one of the cheering proofs of the progress of society, when we find the discoveries of science, and the consequent changes in manual and mechanical labour, are more or less accompanied by a growing desire for the mental and moral improvement of those who are daily engaged in these labours, and an allowance of their claim to a rest both reasonable in itself and Scriptural in its sanction.

To bring about this important result, Science may have contributed, but Holy Scripture (let it never be forgotten) has won the victory at the last. How could the seventh day have been wrested from the grasp of Mammon, and the workman saved from the grinding exaction of that

covetous spirit which would recklessly sacrifice persons on the altar of things—how otherwise than by the influence of the Divine Word, cherished in the hearts and fearlessly honoured by the best and wisest of our people? How would you have won the evening of leisure and rest, the early release on the Saturday, and the full privilege of the Sabbath, if this had not been claimed by the spirit of the Divine economy—if God had not so provided that rest should be a counterpart to labour, and put it into the hearts of masters and employers to honour this Divine law as their wisdom, if not their duty? Blessed truth for man, that rest is a Divine right. If it were an ecclesiastical arrangement, they who had bound might loose; if of mere human authority, man might see fit to withhold the allowance; but if it be of God, as I believe it to be the provision of His own almighty goodness and sovereign wisdom, it is the birthright of man, which he may choose recklessly to abandon, but of which he cannot lawfully be deprived. If he parts with the birthright, he must forfeit the blessing.

If, then, labour be the law, and rest the privilege, of man as man, both must be subservient to the moral discipline of his daily life. Let it never be supposed that, in the routine of employment, in the sphere and position in which God has placed any of us, we may not train our moral nature, and mould in some degree the character which is to abide with us hereafter. Our lowest labours are all to be performed as in the service of that gracious Master who has secured for His servants periods of rest, in which the mind may be instructed, the heart elevated and assured, the moral sense strengthened and quickened, and the spirit refreshed and sanctified.

It is just as we make progress under such a daily discipline, that we realise the transforming power of the religion of the Redeemer. Christianity is not to be found

congealed in a cold mass of dogmatic theology, nor is it diffused over a system of refined and mystic Rationalism. It is not a leaven of contentious controversy fermenting with the pride of opinion; it is the Word of Life calling for the work of faith, the labour of love—a discipline of sustained conflict with many a foe, sustained throughout in humble dependence on Him who worketh for us, on Him who worketh with us, on Him who worketh in us, and therefore tells us to do all our duties heartily as unto Him and not to men.

He who has made labour a law of our being, and allotted to us periodic and daily rest for the cultivation of our minds and hearts, and has provided a time of repose for refreshing and restoring our wearied or exhausted nature, has again and again urged upon us to be diligent in duty, encouraged us not to be weary in well doing, and assured us that in keeping His commandments there is great reward. What cheering comfort is there here for all who are engaged in daily toil and labour, to be assured whilst doing it heartily and diligently, regarding it as a duty divinely imposed by Him who is Himself touched with a feeling of our infirmities, that He has provided that we may so perform the daily service allotted to us, with such motives and with such a spirit, that the lowliest toil may be elevated into a work of faith—a labour that shall not be in vain for the moral and immortal being. The body requires wholesome and sufficient nourishment, regular exercise, and reasonable repose; so does the mind, so does the moral and the spiritual nature. If (as I have endeavoured to show you) the hours of labour may be, and should be, made hours of moral discipline by the performance of daily duty, under the sanctions and with the motives which Christianity only can supply, the period of rest, like the bird of the prophet, may become a messenger

with food from heaven. Let us use it for the instruction of our minds and of our hearts, in the diligent acquisition of useful knowledge, and the cultivation of that moral thoughtfulness which, under the Divine blessing, reminds the man of prayer that he must also be the man of performance. Labour and rest are harmonized, when both are thus hallowed.

In the great work of Bishop Butler, "The Analogy of Religion, Natural and Revealed to the Constitution and Course of Nature," there is a chapter in which this all-important consideration of the course and purpose of our daily life is discussed with a power singularly impressive. We are capable of great moral improvement by the discipline of daily duty. This discipline is vital to us; it is of God's special appointment. Our moral nature is governed by the acknowledged law of habit, and the Word of God reveals how the restorative system of redeeming love is intended to act upon this nature, and by the agency of this, its leading law. Nor do I know a subject more solemn than this, that immortal beings, placed here in God's world as His responsible creatures, and destined for a life throughout eternity, that we are daily, nay, hourly, moulding and fashioning, by slow, repeated strokes, an undying personality. Each touch may be scarcely perceptible, but the result is, a permanent and enduring character. The profound but cautious Bishop has observed—"Neither our intellectual powers, nor our bodily strength, can be improved beyond such a degree, and both may be over-wrought. Possibly," he adds, "there may be somewhat analogous to this, with respect to the moral character, which is scarce worth considering." And yet, with all deference to this great authority, I think it is worth considering, and not without a real importance. For if we take analogy to instruct us, we find that, according to the ordinary course

of God's laws, all growth is gradual and continuous, with its appointed seasons and its proper limits—that from the seed sown until the corn reaped, there is sometimes an unseen, but always a seasonable and a living, progress unto perfection. If we neglect to satisfy the wants of the body at the proper time, we may not only render it unable subsequently to digest an extra supply of food, but we derange and weaken its functions by the excess and the delay; if we neglect seasonably to cultivate the mind, we may injure its capability by the process of tardy cramming; if we pretermite the early opportunity in youth of forming the habits which are designed to be the elements of the moral character of maturer years, we cannot, by the excess of effort, adequately compensate for the neglect of means and opportunities, by the use of which, under God's gracious blessing, our moral nature might have gradually arrived at a robust and healthy manhood.

It is thus that, from ignorance continued, or the neglected opportunities of earlier life, when some are overtaken by the sudden conviction of solemn responsibility and conscious shortcoming, and shudder at the awful gloom with which they find themselves surrounded, the awakened conscience seeks a refuge too often in some form of fanaticism altogether delusive; the impulses of credulity or of emotion, the excitement of the passing hour, are then substituted for the appointed discipline of many neglected years. Earnestly let me press upon the young men of this Association the Apostolic injunction—be sober-minded, cultivate a spirit of moderation, be temperate in all things. God has meted out to each the gifts of His grace and bounty, according to His own Sovereign will; and if neglected opportunity is found to deprive any of aught that earlier faithfulness might have realized, let this at least admonish you how deeply you are now interested in remem-

bering your Creator in the days of your youth. I speak not of what God might do; I presume not to limit His power or His mercy; but I remind you of the duties which it is your wisdom and your safety to fulfil, with reverence and godly fear. There seems to be a limit beyond which we cannot at any time push on our progress, physical, mental, moral, or spiritual, by any amount of human effort. God has provided for our instruction the book of creation—our own human nature and the Word of Revealed Truth as the key of the Divine cypher. Science, Art, Philosophy, Religion, scatter around us teeming truths, to be gathered with diligence, but with humility and gratitude. Our whole nature should be cultivated—the health of the body, by temperance, cleanliness, regularity; the mind by reading and conference; the moral nature by the study of the Divine law, and the active discipline of virtue; the spiritual nature by faith and prayer, by public worship and private devotion. The Rationalist allows the head to assume a despotic supremacy; the Emotionalist (as I may call him) exhausts every virtuous feeling in mere passive impressions; the fanatic riots in the excess of spiritual dissipation; the heartless moralist is only concerned with outward and occasional acts of duty.

Beware of the half-truths which are whole errors; beware of the self-deception of any transient impressions. The pure and peaceable system of saving truth, as it is revealed in the Gospel of Christ—without partiality—without hypocrisy—is full of good fruits. It appeals to the entire nature; it seeks to redeem and consecrate the faculties and powers in every department of that nature to the glory of God and the good of man. To be consecrated, they should be cultivated, according to the opportunity which may be graciously afforded, and without impairing the relative strength in which God has Himself conferred them.

Life is, indeed, as you cannot fail to perceive, if you at all reflect upon it, a solemn institution. In the busy hum and restless activity around us, we may seldom realise the extent of the responsibility under which we daily live, and from which there can be no escape. For there it is; it is of God; He has so willed it. Man cannot displace it. The lot of some is so ordered as to brighten life with much of sunshine; to others, it is, indeed, but a weary journey of trial in a world of sin and sorrow. Shadows, clouds, and darkness rest upon it. In the great treatise of Bishop Jeremy Taylor on "Holy Dying," there is a passage which Coleridge pronounces to be among the most sublime passages in English literature:—"He that is no fool, but can consider wisely, if he be in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to admire the harmony that is made by a herd of evening wolves, when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the stone are worse than all these; and the distractions of a troubled conscience are worse than these groans; and yet a careless, merry sinner is worse than all that. But if we could, from one of the battlements of heaven, espy how many men and women at this time be fainting and dying for want of bread—how many young men are hewn down by the sword of war—how many poor orphans are now weeping over the graves of their fathers, by whose life they were entitled to eat; if we could hear how many mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them; how many people there are that weep with want, and are mad with oppression, or are desperate by a too quick sense of constant infelicity—in all reason we should be glad to be out of the noise and participation of so many evils. This is

a place of sorrows and tears, of great evils and constant calamities; let us remove hence, at least in affections and preparations of mind."

These sublime and solemn reflections of that eminent servant of God were brought powerfully before my mind within a few weeks past.

On the 26th of October last, at a banquet in Edinburgh, given to Lord Brougham by a large number of admiring and attached friends who delighted to honour him, when, touched evidently by their generous kindness, by the influence of local associations and the memories of earlier days, he adopted the words of Paley—"After all, this is a happy world." On this occasion, at the time he thus spake, he was, doubtless, a happy man. Let the scene be shifted back a few hours only, to the morning of that same memorable day. The "Royal Charter" is then before us—is in her terrible struggle with the ruthless elements. Hear that shriek of agony—that wail of woe and despair—that pierces the howling of the furious tempest, and rushes through the roar of the raging ocean!—see the noble ship smashed and shivered like a potter's vessel!—behold the wife swept by the billows from the arms of the husband!—the children heaved from the father's fond embrace, where all had clung together in the last sad hope, that in death they should not be divided!—look at the hundreds of human beings, swallowed in a moment by the yawning ocean, and hurriedly landed in eternity!—

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Dark and impenetrable mystery!—if this life be the limit of our hopes, or this world be the sphere of our happiness.

But this is not our rest. A rest remaineth—rest for the wayfaring pilgrim—rest for the tempest-tossed voyager—a refuge from the sufferings and the sorrows, from the toils and the trials of a weary world—a haven and a home in heaven, where the last tear shall be wiped away, and the last enemy destroyed for ever.

This is not our rest—

“Poor wanderers of a stormy day,
From wave to wave we’re driven ;
And Fancy’s flash and Reason’s ray
Serve but to light the troubled way—
There’s nothing calm but heaven.”

Blessed be God, this heavenly rest remaineth. The mystery of earth melts into the mercy of Heaven, as we view it from this altered stand-point.

Labour, then, to enter into that rest. Strive to enter in, for so has God pressed upon and plied us, with earnest solicitude, in His solemn and gracious injunctions. The same Gospel which, as a rule of faith, excludes all boasting, all assumption of merit on the part of man, as a rule of life enjoins and encourages the most faithful discharge of life’s sacred and social duties. But the reward is of grace, not of debt—IN, not FOR, keeping His commandments—ACCORDING TO, not ON ACCOUNT of, works; and even this is accompanied by the Divine assurance, that it is the remembrance of mercy, it could not be the claim of merit.

With all this allowance, it seems not the less true, that by faithful diligence in our daily life; by earnest, prayerful, persevering discipline of our hearts and spirits; by the use of means available, and the enjoyment of privileges provided; by work and labour—the work of faith and the labour of love;—we will walk in the plain path appointed and prepared for the pilgrim’s progress to his heavenly

rest. It may be gladdened with gleams of sunshine; it may be darkened with cloud and storm; it may be beset with many a trial—with sorrow and separation, which bow down the head and sadden the afflicted and affectionate heart; it may be strewed with mercies and benefits;—all these are but the incidents of the journey. The path of progress remains unaltered; the journey is still onwards and upwards to a Father's home.

How vital is this devotedness to duty, if you, the young men of this Christian Association, resolve to realise your vested rights. You meet together under a compact, comprehensive as the Gospel of Christ. In the unity of profession there may sometimes be but a bond of hypocrisy; in the unity of blind submission, a bond of servility; in the unity of the Spirit there is the bond of peace and righteousness of life. Whatever be the character of your Church or creed, this at least is certain, that the faith that works not by love is not the true faith of a Christian. Let no root of bitterness, no element of division, nothing that is not sanctioned by a spirit of sober-mindedness, and invested with a Scriptural catholicity, find place here amongst you. Honour all men; love the brotherhood. Fear God; honour the Queen. Let me impress upon you earnestly the duty, the wisdom, of cultivating habitual diligence and moral thoughtfulness, in the early period of life. "Faith," says the great French philosopher, "is a pure grace in every sense; but the understanding of a truth is a grace of such a character, that it must be merited by labour, or by the co-operation of grace. Those, then, who are capable of this labour, and who are always attentive to the truth which ought to guide them, have a disposition which would undoubtedly deserve a name more magnificent than those bestowed on the most splendid virtues. May I be pardoned for calling it by the equivocal name of force of

intellect? To acquire this true force by which the intellect supports the labour of attention, it is necessary to begin betimes to labour; for in the course of nature we can only acquire habits by acts, and can only strengthen them by exercise. But, perhaps, the only difficulty is to begin. Without the labour of attention, we shall never comprehend the grandeur of religion, the sanctity of morals, the littleness of all that is not God, the absurdity of the passions, and all our internal miseries. Without this labour, the soul will live in blindness and disorder, because there is naturally no other way to obtain the light that should conduct us. We shall be always under disquietude and strange embarrassment; for we fear everything when we walk in darkness, surrounded by prejudices. It is true that faith guides and supports, but it does so only as it produces some light by the attention which it excites in us; for light alone is what can assure minds like ours, which have so many enemies to fear."

We live in eventful times; the shadows of evening gather and deepen around us. The creation is supposed to have been a type of the great week of the world, which, it has been said, is to consist of 6,000 years, and then culminate in a great sabbath of millennial rest. The leading newspaper of England, on the 3rd of this present November, in a powerful article, well calculated to awaken and arrest solemn attention, upholds the exposition of the prophetic Scriptures, which makes the lines of prophecy, as to the close of this era of the world, converge towards a point, and meet at a time, removed only by a very few years from the present period.

The inferences of the wisest and ablest students of the prophetic Scriptures are fortified by the great facts of national life, as observed and recorded by historian and politician. The present realities are singularly instructive.

"No man," says the *Times*, "whether he accepts these prophetic interpretations or not, can fail to mark the stormy nature of the political sky, or to expect from existing complications some gigantic outburst. Every Cabinet in Europe is agitated. Every king has his hand on his sword-belt. Statesmen's hearts literally fail them for fear of the things coming on the earth at the present hour." Let not your hearts be troubled. Be watchful, redeeming the time. In faith and patience, wait for the appointed period of rest. Your work is a glorious occupation. In a public lecture, delivered by Professor Owen, a profound philosopher and a true-hearted Christian, this work of the Christian has been described with a purity and depth of feeling, a power and a sincerity, seldom if ever surpassed—"Your bodies are temples of the Holy Ghost, entrusted by your Heavenly Father to your care, to be furnished and adorned with all the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It is a glorious occupation, and one which will abundantly repay you for all the trouble and care you bestow upon them."

The illustrious Bacon, in the gloom and solitude of his retirement, under cloud, sustained his mighty spirit by the prospect of a posthumous fame, looking (as he said) to succeeding times to do justice to his memory, and appreciate the genuine merit of his labours. This parent of modern philosophy styled himself the servant of posterity, as significant of the hope that thus upheld him. Thou, believer, however lowly thy humble lot on earth—thou art no more a servant, but a son—an heir of immortality. Thy work of faith shall survive succeeding times; thy labour of love endure when time itself shall be no more. Thou shalt rest from thy labours, but thy works shall follow thee. For this the Father gave His well-beloved



Son; for this the Son of God died upon Calvary; for this the Holy Spirit, the Comforter, descended from above to dwell in human hearts—to purify and to perfect every work in Him begun, continued, and ended—from the early dawn of faith in the child of God, until the parting ray of hope melts into the assuring smiles of heaven, as he sinks into his everlasting rest.

“ Help with Thy grace, through life's short day,
Our upward and our downward way;
And glorify for us the West,
When we shall sink to final rest.”

THE END.